

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., January 4, 1923

NEW SERIES  
VOLUME XXV, No. 1

Brother Joel D. Rice of Cascilla passed to his heavenly home just before the holidays. He was one of the most honored and beloved pastors in the state, having labored in Tallahatchie county for nearly fifty years. He always maintained for himself a high standard of righteousness in life and kept before his churches a high standard of service. His wife preceded him a few years to the glory land and he leaves behind a good number of children and near relatives who honor and revere his memory. As greatness is counted in the kingdom of heaven he will measure among our best, for he spent his life in unselfish service. May the Lord comfort those who mourn his loss and strengthen them to complete the race even as he did.

South Carolina Baptists are said to have 2,332 boys and girls in college, of whom 1,363 are in Baptist colleges, 114 in colleges of other denominations and 855 in state colleges. Our guess is that this is about our situation in Mississippi, with probably more of ours in state colleges than South Carolina has. Of the total number of young people in college in South Carolina, only about one third are in state colleges.

January 11th is "Bundle Day." It comes during the Week of Prayer observed by the W. M. U. and is the time to bring all clothing intended for European Relief. January 14th is the Sunday on which special offerings of money are made for the relief of starving people in Russia. See further directions for bundle day on the W. M. U. page.

Pastor E. L. Wesson returned recently to Holly Springs to resume his work there and at Ecu. His sojourn in Florida has built up his strength and he comes back to plunge anew into his life work among the people whom he loves. He was offered work in Florida but his heart turned back to Mississippi.

You just don't know how many good, sensible people there are in the world. There was a long list of those who sent The Baptist Record to friends for a Christmas present. It is a good way to begin the new year. Not too late to do it now.

Louisiana Baptists in their Convention elected six brethren to represent them at the Baptist World Alliance at Stockholm in July: Frank Tripp, A. J. Barton, J. E. Brakefield, W. H. Managan, A. J. Caldwell, and W. E. Todd.

The editor is deeply appreciative of the many written tokens of remembrance by friends over the state and out of the state. The whole force at Baptist Headquarters seem to have been specially favored.

Pastor J. B. Quin rejoices that he has again brought the Prentiss Sunday School to the A-1 Standard, receiving the award from the Sunday School Board. They enter the new year with high courage.

Any one having a copy of the Baptist Record for November 16, 1922, will confer a favor by sending it to Mr. A. G. Fore, Forest, Miss., on account of obituary notice published in that number.

## THE INTER-DENOMINATIONAL LAYMEN'S CONVENTION Jackson, January 17-18

Because of the movement over the state among the laymen of all denominations to form organizations in purpose to the Flying Squadron in Jackson, it is very necessary that our Baptist laymen of experience and wisdom come to this convention and help mould the sentiment and direct the actions of the body. As long as the movement is properly directed, in harmony with our well known Baptist principles, it will not prove hurtful and may result in much good.

I want to ask my friends among the pastors to encourage our laymen to come to this meeting. It is my personal opinion that this convention presents a crisis in the religious affairs of our state that must be met with the Baptist point of view.

The sectional conference for the Baptist laymen will be held at the First Baptist Church Wednesday afternoon, January 17th, beginning at two o'clock. The first general meeting of the men will be held Wednesday night.

N. T. TULL.

The Tuskegee Institute reports 57 persons lynched in 1922, "not including those killed in strikes, riots, etc." We do not see why these should not be included. They are murders, committed in passion, often without any provocation other than the honorable desire to make a living and carry on business. But according to Tuskegee's way of counting there were 57, which is seven less than the year before. Of these, 51 were negroes. Of the total two were in Alabama, five in Arkansas, five in Florida, eleven in Georgia, three in Louisiana, nine in Mississippi, one in Oklahoma, one in South Carolina, two in Tennessee and eighteen in Texas.

See on page five the announcement of the speakers for the Organized Bible Class Conference at Hot Springs. Was ever such an array of inspirational speakers gathered on one program? Every Sunday School officer and teacher, and others interested in the organized classes ought to get ready and go.

The church at Clinton is again seeking a way to finance the church building to a finish. They have exhausted all available funds and are at present unable to finish the house which is an outstanding mark of their heroism and the generosity of many interested friends.

The Bible Institute Colportage Association of Chicago has during the past year distributed over 150,000 pieces of Christian literature, mostly colportage books and scripture portions. This was possible by the assistance of friends who gave to this fund.

Dr. T. J. Bailey is recovering from a long and severe sickness. Beginning with dengue fever, he has been suffering with a carbunkle for two months, but is now on the street again, and in his office as superintendent of the Anti-Saloon League for Mississippi. Many have missed his department of Prohibition Paragraphs in the Record and will be glad to see it resumed. The Anti-Saloon League and the Federal Prohibition forces have worked hand in hand effectively to put many stills out of business in Mississippi. The police judge in Jackson says it was the driest Christmas this city has ever seen and business was very dull in his line. But the merchants of Jackson have enjoyed the best business for many years, if not the best in the history of the city.

Pastor B. C. Land writes from Van Alstyn, Tex.: We are closing out our first year. During the year 118 people have been added to the membership of the church, sixty-one of these have come by way of baptism. The Sunday School has maintained an average of above 200. The three B. Y. P. U's. have done excellent work. The church has raised for all purposes around \$5,500.

We face the future with gratitude for past blessings and implicit faith in God for the future.

Remember that the Convention Board recommended that February and August be Baptist Record months in our denominational work in Mississippi. Make all arrangements in January to bring this matter to the attention of your people in February. A simple announcement will not do the work. A sermon alone will not do the work. There will have to be a thorough church-wide effort made to get it into every home; or what is better, have it put in the church budget.

Dr. W. T. Crafts, Superintendent of the International Reform Bureau with headquarters in Washington City, died just before the holidays, and Dr. Robert Watson of New York was elected to succeed him.

Louisiana Baptists refinanced their debt on the hospital at Alexandria by issuing bonds for \$80,000 running from two to thirteen years at eight per cent. They say that the bond issue is amply secured.

The Mosul which is the subject of dispute between the British and Turks at Lausanne is said to be the site of Ancient Nineveh. It is rich in oil and is therefore desired by both parties.

Clerks of the Associations are requested to send two copies of the minutes for 1922 to Brother N. T. Tull, Jackson, as soon as they have been published.

W. O. Carter moves from Raymond to Clinton and will serve churches within reach, including West and Salem.

Lloyd George is sixty years old, and for more than half of this time he has been in parliament.

A former brewer in St. Louis committed suicide last week, the third of his family to do so.



## THE SOUTHERN BAPTIST EDUCATION ASSOCIATION

The next meeting of the Southern Baptist Education Association will be held at Memphis, Tennessee, February 20-22. The meeting has been changed from Birmingham January 24th to Memphis. The Southern Methodist Education Association will meet at Memphis at the same time and it is proposed to have a joint session one afternoon in order to consider an organization of a Southern Inter-denominational Education Association. With the exception of a joint session, the two associations will have their own program. This change has been authorized by the Executive Committee. Detailed program will be published later. We hope many of our educators will plan to attend.

ALBERT R. BOND, Secretary,  
Southern Baptist Education Association.

## A LIVING: NOT COMPENSATION

William Lunsford, Corresponding Secretary  
The Relief and Annuity Board

One of the first facts brought to our attention as a Board created to give aid and comfort to our Southern Baptist Ministry, when sickness, misfortune, or old age shall have brought them to need, is that ministerial salaries, as a whole, are not sufficient, and that one of the reasons why the work of the Board has so many distressing features is that inadequate remuneration is provided for the minister during his active days. The long period of preparation required for a good ministry, the short period of time allotted to active work before the so-called "dead-line" comes, both, bring unusual financial pressure upon the minister, such as is not felt by other classes of workers.

When a Baptist church calls a pastor, the term setting forth the call may not indicate to him that he is to be free from worldly cares and avocations. The call, however, should mean that very thing. In view of the past and the present, the irony of such a statement may be altogether too evident. There is an implied promise, however, by the church, that he shall have freedom from great care and anxious thought, with regard to the comforts of himself and family, and the church should see to it that the same is realized.

The minister's salary is not intended to be compensation, but only to provide a livelihood. This livelihood should not be reckoned in the narrow terms of bare necessity, that is to say, the church engages to continue to him while he is their pastor, that competent maintenance which is promised in the call, and what else may be needful for the honor of religion and the pastor's comfort during his entire stay as pastor.

The increase in the cost of living within the last few years has been without parallel. Many secular concerns have taken official cognizance of this fact, and have largely increased the wages of their employees. There has not been a corresponding increase in the means provided for the minister, and many churches have forgotten that other promise made in the call, of "a proper support".

Unusual financial conditions have been prevailing for some time. Invested wealth never received such a generous portion of prosperity. Southern Baptists are rolling in wealth. This, notwithstanding the fact that we are moving at a poor dying rate in the discharge of Campaign pledges. Labor is seeking and securing larger returns for its toil. The top-class salaried man has shared in this increase, but the middle-class man has not. In this class, so far as salaries are concerned, the average Baptist preacher finds himself. While the purchasing power of the dollar is far less than it was five years ago, there are many churches that have made no change in their minister's salary in twice and three times that many years. There are congregations paying the same salaries today that they paid years

ago; and though some of their members have become exceedingly rich and prosperous, and it has steadily grown in membership, and in its contributions to benevolences, the pastors salaries have not increased.

We are aware of the fact that there are many churches which have dealt with this whole situation in a worthy way. If your church is not in this class, you should co-operate in helping to bring this duty to the attention of your friends and other churches. The efficiency of the minister; his release from unnecessary care and distress; his position in the community; his power in the kingdom of God, are in a large measure dependent upon the support ministered to him by those whom he serves. The pastor who lives in the shadow and gloom of reflecting upon what is to become of himself and his own in the years to come, is sorely crippled because of his sore distress.

## GODLINESS IS PROFITABLE

I recently preached at Union, near Old Concord Church, in Lafayette Co. After service I went into the nearly completed new church building, 36x50. Then went home with Bro. Gray. He said, "Last year I pledged \$100.00 to our new building, and though I had never raised cotton, yet decided to plant 4 acres, the amount required to raise or pay my pledge, or one bale. My neighbors along side of me raised 1 bale to each 4 acres. I gathered a bale, ginned it, and sold the lint for \$103.00 and had the seed left for my hire. Then the cotton put on more bolls, and they matured and opened, and I gathered another bale and sold it for myself for \$100.00 and have the seed left."

Bro. Gray says he wants others to know how the Lord paid him for doing his duty.

Fraternally,

B. C. COOK.

## HOW TO OBTAIN TITHING LITERATURE AT 75 PER CENT DISCOUNT

As stated in our price list we give 40 per cent discount, postage paid, on all orders sent direct to us.

If your denomination has an organized Stewardship department, send your orders direct to them, enclosing at the same time at the rate of 25 cents in money, or its equivalent, for every hundred pamphlets you order priced at \$1.00 per hundred; 75 per cent discount on all others not marked net.

If they have the literature in stock, they will fill your order postpaid, if not, they will forward it to us for prompt shipment. They will pay us an additional 25 cents per hundred plus the postage we pay; we bear the balance of the expense, including wrapping and mailing.

With your first order only send an additional 25 cents for a large envelop containing samples of nearly 40 pamphlets, over 400 pages, by more than 25 different authors; from these you can select for future orders.

Baptists will please order from the nearest National or State Board of Promotion, or from the B. Y. P. U. of America, 125 North Wabash Avenue, Chicago, Ill.

For 50 cents we will send to any address, 35 pamphlets, over 400 pages, by more than 25 authors. The package includes a Tithing Account Book and three Playlets.

THE LAYMAN COMPANY,

35 North Dearborn Street,  
Chicago, Illinois.

Pastor C. E. Welch has resigned at First Church, San Marcos, Texas. He has had several successful pastorates in Texas and his work at San Marcos has been signally blessed. The membership now numbers 1,200 and the two schools make it a pastorate of great importance. Brother Welch is a native Mississippian and an alumnus of Mississippi College. He would be a good man to get back into Mississippi.

## THE LITERARY DIGEST'S POLL ON PROHIBITION

The following letter written to The Literary Digest by Dr. G. W. Gardner was published in The Manufacturers' Record of last week from which it was reproduced in the Greenville Daily News of Wednesday:

Greenwood, S. C.,  
November 15, 1922.

Editor Literary Digest:

I am in receipt of your letter requesting that I subscribe for the Literary Digest in order that I may be well informed, well balanced and in touch with the difficult and crucial questions of the day.

You direct especial attention to your finding out the opinion of the country on outstanding questions by nation wide polls. I am told, "You have probably followed the poll that the Digest took to find out what ten million American citizens thought about prohibition and the bonus. The results of this poll have been discussed editorially again and again by practically every newspaper in America, and have been commented upon by the leading public men here and abroad. It is just such unique ways as this that the Digest is able to serve its readers."

Yes, I know about that prohibition vote, and pardon me for saying to you that no greater injustice has ever been done the cause of prohibition than was done by that vote. In the first place, why vote at all? The law has been passed, and become a part of the Constitution, and why should not the Digest with its wonderful power have stood for its strictest enforcement instead of tampering with it in trying to find out what American citizens thought of it? In the second place, I deny that the Literary Digest got the opinion of American citizens as a whole. It got the opinion of many foreign born people who are solidly against all laws of our nation that do not suit them. I received no request that I recall for a vote upon this question and there are thousands of other prohibitionists who received none.

Had I received one, why should I have voted upon a law passed by Congress and made a part of the Constitution and supposed to be in force? Was it not my duty to have passed your inquiry up and told you that I was a law abiding citizen and as such had no option in the matter?

I have read the Digest as a subscriber for years, and I wish that instead of seeking to find out public opinion in ways that can never be at all satisfactory, it stood solidly behind law enforcement regardless of what the public might think.

I believe that if your vote could have ascertained the opinion of the truly American people it would have shown a large majority in favor of the Eighteenth amendment. I have no fears as to the final outcome of prohibition, but I do regret exceedingly that the Literary Digest should have furnished the liquor crowd of this nation and of the world a club with which to strike at the Constitution, the very vitals of our great government.

Pardon me for my candor, but I could not say less, and I am expressing not my sentiments alone, but the opinion of thousands of as good men and women who live in the South as can be found in the world. I wish the editor of the Literary Digest would take the bold stand that Mr. Richard H. Edmonds, editor of the Manufacturers' Record, does upon this question, and upon all others.—G. W. Gardner, in The Manufacturers' Record.—Greenwood, S. C., Daily Index-Journal.

A Baptist who had made no pledge to the 75 Million Campaign, and who had paid nothing for our denominational work, came to the Big Baptist Day in Jackson, October 20th, and on the following Sunday handed to the pastor a check for \$50.00 on the Campaign.

Evangelist T. T. Martin is just recovering from an attack of influenza. He was a patient in the Baylor hospital.



## OUR NEXT GREAT CAMPAIGN: THE FIRST ITEM IN IT

J. F. Love, Cor. Sec'y.

The following earnest word is sent to the Baptist weeklies in the South, and to the Home and Foreign Fields in the interest of perfect understanding and cordial cooperation by all our people:

There is going on a good deal of discussion as to what Southern Baptists will do at the end of the present 75 Million Campaign. I think it is well enough for us all to take this matter under consideration, but I believe that we ought to take it under consideration with certain facts clearly in mind. One of these facts is the obligation assumed by the Southern Baptist Convention and all the states cooperating with it to reimburse the Home, Foreign and Education Boards the loans which these boards are making to theological institutions out of these boards' receipts from the 75 Million Campaign. I quote the following action by which the Southern Baptist Convention authorized these loans and promised to pay them back to the boards:

"On report of a sub-committee appointed at the previous meeting suggestion was made to provide from the Southwide funds \$1,000,000 for the Southern Baptist Theological Seminary and \$500,000 each for the Southwestern Baptist Theological Seminary and the Baptist Bible Institute, all to be used for building purposes and not to include appropriations formerly made to these institutions. It was agreed that these funds shall be provided as a loan pro rata from amounts appropriated to the Foreign Mission Board, the Home Mission Board, and the Education Board, payment to be made through the Education Board; that each of these boards shall be reimbursed out of the first money collected for Southwide objects beyond \$75,000,000, and that in case the requisite \$2,000,000 is not available under this arrangement these advances by the three Boards shall be sufficiently guaranteed to them in any new plan for funds that the Convention shall project at the close of this five-year period without prejudice to the pro rata apportionment of the three Boards, or to the Relief and Annuity Board owing to previous action of the Convention."

Speaking for the Foreign Mission Board, this loan to the theological institutions out of receipts which are less than half what they were expected to be when the loan was authorized, is greatly embarrassing it in the face of the greatest missionary opportunities and the largest missionary responsibilities that have ever been presented to it. Unless the denomination as a whole takes seriously the promise of the Convention to reimburse this Board, inevitable disaster will befall our Foreign Mission program. Even should the full 75 Million Dollars be collected during the five year period, there have been such readjustments of 75 Million funds throughout the Convention, for one thing or another, that the Foreign Mission Board will not by several million dollars receive the 20 Million which was apportioned to it as its part of the 75 Million fund, and out of which the Convention contemplated that these loans should be made. We are not in this statement, let me say emphatically, making any charge against Campaign management. The Foreign Mission Board is enthusiastic for the Campaign and is in it with all its strength. We are simply stating at this time, when the post-Campaign program is being discussed, the fact that on the promise of Southern Baptists the general boards which have made these loans have a first claim on the denomination, and that neither the Southern Baptist Convention nor any state cooperating with it should make any large financial plans of any sort, or for the care of anything, without taking into account this pledge of the Convention and which is the pledge of the states cooperating with it.

Let us press the Campaign to the limit, let all of us pay our pledges, and in doing so make our

contribution to all the needful enterprises in the Southern Baptist Convention and in every state cooperating with it; let all enterprises of the Southern Convention and State Conventions keep their operations within their part of the 75 Million receipts; and then let us keep our word and pay back to the general boards these loans before any other campaign is attempted for anything. The Foreign Mission Board is, notwithstanding readjustments in favor of education and other objects, holding its plans and appeals within the 75 Million Campaign and using all its forces and influence for the Campaign, and asks only that other interests shall do the same. Certainly, no interest of the denomination has necessities which are more imperative than are the interests of this Board.

I would reassure my brethren everywhere of the Foreign Mission Board's commitment to the 75 Million Campaign and of its purpose to see this denominational effort through to complete success, but I would, at the same time, faithfully and seriously warn the denomination that the redemption of this promise by the Convention to the Foreign Mission Board is absolutely necessary if this Board is not to see its great world-Campaign collapse; and we would, with these facts before us, solemnly admonish the brotherhood everywhere not to project a campaign either state or Southwide which can in the slightest degree impair the chances of the Convention to keep this promise to this Board whose work is so seriously imperiled by the shortening of its receipts.

## A PICTURE OF A FAMINE DISTRICT IN RUSSIA

By Hoyt E. Porter

My first trip to the Melitopol district was made in company with Dr. Everett Gill of the Southern Board, and Dr. W. O. Lewis of the Northern Board. Melitopol is a well-built little town that exhibits evidences of past commercial activity and prosperity. But even at that date, soon after harvest, the A. R. A. was feeding over 1,000 children, most of them ragged, and a large number scrawny and underfed. And the wagons and carts that rattled over the cobbles of the principal streets were drawn by all sorts of teams, in which gaunt oxen and starved milk-cows predominated, with more rarely a sorry-looking horse or two.

For the first third or half of the journey of 18 miles which we made out to Novo Vasilievka, the center of our chosen rural district, we saw considerable land sown or broken for sowing, along the road itself. This did not seem to extend back far from the road on either side. But the rest of the way we saw hardly a single plot broken—mile after mile of this beautiful black, level land absolutely bare. One of the drivers told me that normally the whole country would have been broken, "solid". In the entire stretch of 18 miles we saw two or three herds of cattle, totalling not more than 200 head, and 18 head of sheep. Here are some figures for one of the three "volosts" (say, townships) which we are undertaking to feed: Died from famine within past year—519 children, 597 adults, total 1,116; present population 4,858—of whom 4,825 are counted as famine sufferers at present. The minimum of those who, without help, must certainly die of hunger before another harvest, was estimated at 2,700. To which would have to be added any who might die of disease brought on by underfeeding, and those who would be so pauperized that they would be a public charge for years afterward. The present number of widows is 266, and of orphans 486. Here are the figures for the livestock: In 1914, work-horses 2,388 head, cows 2,036, smaller animals 3,226; in 1918, after the German war, 10% less; in early fall, 1921, 10% less in 1922, horses 216, cows 587, small animals 638.

We had a look-in at one family where all the decent furniture was gone, and the mother and children were thin and haggard. The father had

gone off to look for work elsewhere. This family were not receiving the flour ration (British distribution), which our committee was still giving out, we were told, because they still had a horse, which was counted theoretically as a possible means of support. But the only crop gathered was a small stack of corn (maize), whose small ears consisted of a dozen or so grains on a stunted cob; and a stack of hay—partly straw, partly "Russian thistle", or tumbleweed", as it is popularly known in our own Southwest. Another family was so weak that our knocking failed to arouse them, and some of the party found them lying about the living room not sick but too weak to care to stir about. These people were receiving our small flour ration—which had been reduced after harvest—but they had been so thoroughly exhausted by starvation in the beginning that they had never recovered. We saw house after house empty—whole families dead, or refugeeed to other districts. Other houses were entirely demolished, with nothing left but mud-brick walls, the timber having been torn out and sold on the market for fuel, and the proceeds used to buy "bread". In some cases the unfortunate owners had perished at last, we were told.

This group of villages we have chosen appears to be one of the finest in all Russia. The majority of the population are "Molokans" (milk-drinkers) so-called, a sect from whose number the Baptists had their principal growth during the earlier decades. These sectarians appear to be cleaner, more thrifty, and more progressive than the common run of "Russian Orthodox" peasantry. We noted a large percentage of substantial brick dwellings, with low brick walls enclosing the dooryards in some cases, all neat and clean. And I saw good brick school buildings. In that country not a tree ever grows, except a few along the infrequent streams, and such as are planted by human hands—principally locusts. It is almost heartbreaking to think of these neat villages being depopulated this winter of their few small trees to "keep the pots boiling" in our general kitchens—I shall be grateful if they can preserve the few remaining fruit trees. But many an orchard has been cut out clean during previous months. Straw and dried manure have always been their principal fuels, but now the absence of a harvest for two successive years, and the decimation of the stock of animals, have cut off these sources. But, if we are able to carry out our plans, these villages should be better cared for than literally thousands of others in Russia can possibly be. And yet not a dollar will be spent on anybody or anything, except as seems absolutely necessary to preserve the community alive and in reasonable health.

Remember that the Foreign and Sunday School Boards under instructions from the Southern Baptist Convention have asked that January 14, 1923, be observed as Relief Day in our Southern Baptist Churches. On that day Southern Baptists will give substantial evidence of their sympathy for the War Sufferers in Europe, the Famine stricken in Russia and for the Refugees and Orphans in the Near East.

Fulton, Miss.—Rev. J. F. Benson, pastor of the Baptist Church here, delivered his farewell message to a large congregation yesterday morning. He spoke from the text, "Be ye steadfast, immovable, always abounding in the work of the Lord."

At the conclusion of the sermon the people came forward to give him an old-fashioned hand-shaking farewell. Hardly a dry eye was observed in the house at this time. Dr. Benson is 78 years old. He was born in 1844. He served faithfully as a soldier in the Civil War. He began preaching when 23, and has been in active harness as a minister of the gospel for 55 years.

For the last few years he has been partially blind. He lives with a son, eight miles east of Fulton. As much as possible he will continue to visit churches in Itawamba County and preach, as he says, "the same gospel."



## The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### LAYING ASIDE THE WEIGHTS A NEW YEAR'S MESSAGE TO OUR YOUNG PEOPLE

It is a good thing that our life is laid off into periods or stages of the journey. It saves us from monotony and creates hope for a new start and an improvement next time. Here we are at the door of another new year. Before us lies the chance of making good in a new lap of the race. There's nothing like getting a good start at the beginning. The first thing is to lay aside the weights. This is not a piece of stale advice: it is a summons to hear the call of God.

We are born into the world knowing absolutely nothing, and it takes us all our lives to get over it. Even then there is serious question as to the recovery. Some of us are likely to find that we have at the end just begun, and the day of our departure is like the school boy's graduating day, just the "commencement". One of the heaviest handicaps that one ever carries through life is ignorance. It is a weight about our feet that hinders us throughout the race. It is a weight about our necks and on our backs that keeps us bowed down, and makes our progress slow throughout life's race. The longer it stays with us the harder it is to be rid of it. That's the reason this message is specially for young people.

In the beginning of the race we may not be so painfully conscious of it. But the longer the road the heavier it seems to grow and the more painful and hurtful it becomes. John says, "I write unto you, young men, because ye are strong." Our very strength in youth may betray us into recklessness, into taking chances that we cannot afford to take; into neglect that may prove fatal before the end of the race. People overlook the mistakes of youth. It is forgiven on the ground of inexperience. People are in love with youth and are willing to give them another chance. They see in them not simply what they are but what they may become, and so are ready to give them credit for more than they now deserve. Youth can overcome mistakes and handicaps. A young man can run with weights on his feet that an older man cannot afford to carry. But that does not mean that it is safe for the young man to attempt it.

The time to put off the weights is when you are starting into the race. With all the seriousness of our souls we would plead with our young people to shed their ignorance, and not try to carry this dead weight through life. The farmers now are assiduously taught that the time to cultivate the ground is before the crop is planted. All the more is it necessary for our young people today to make thorough preparation for life, before they enter seriously upon its task. There are things which ought to be done and can be done at the beginning which cannot be done after the race is started. Many a young man has started well and in the strength and buoyancy of youth believed he could beat others in the race and carry his burden of ignorance with him to boot. He may not now feel the need of a college edu-

cation, or of professional or technical training and instruction, but he will later find that others who waited in the beginning to equip themselves are now passing him on the road while he is toiling painfully along a muddy road.

Ignorance is the father of presumption, and we would save our young people from the bumptious and false security and assurance which allows a load of ignorance and lack of preparation for life to fasten itself on them for good and all. Mature years will be fruitful and joyous in service if the earlier years are spent in suitable preparation.

### FOURTEENTH OF JANUARY

Many things that come into the Baptist Record deserve to be put into large type and this is one of them. But we cannot have everything in big type. So just get your magnifying glass that this may be read in large letters. We have an idea that through the tear lense of sympathy and gratitude this will stand out to some good souls. You will read in this week's Record the letter from our Mississippian in Russia, Hoyt E. Porter, telling of the famine conditions in that land devastated by famine and disease and misrule. The Foreign Mission Board in Richmond is seeking to supply their needs in the name of our dear Lord Jesus. The fourteenth of January is the day appointed for making special offerings to this crying need. This is over and above anything given to missions through the campaign. If any little soul is saying now that he was promised immunity from any giving outside the campaign, may the Lord have mercy on him, we are talking to people with hearts and souls.

Here is a nation suffering, thousands upon thousands of people weakened and wasted with hunger and at the door of death, while we fill our plates, empty them and pass them back for more. If ever there was a place for the work of a good Samaritan it is here. The beauty and the glory of this ministry is that it may be done in the Name of Him who loved us and gave himself for us, in the name of him who so loved the world that he gave himself for its sin and suffering. We can do it to please him. We can do it to honor him, for those who carry them this relief are our brethren in Christ and do it for his sake. We do this that others may learn to know the tender mercies of our God and the saving health of Jesus Christ.

Let every church on the second Sunday in January, the fourteenth day, make a special offering for this cause and send it so designated for Russian relief to Dr. R. B. Gunter, Jackson, Miss. If your church does not meet on that day, or if for any reason a public offering is not made, then send it on anyway with a prayer for those to whom you minister. Baptists are multiplying in Russia, and this is our opportunity to hasten the work of Christ.

### JESUS' CONSCIOUSNESS OF DEITY

Jesus' consciousness of deity may be discovered in what he plainly says about himself, but also with equal clearness and possibly greater value by his attitude as shown in what seems the most incidental way. What comes to light apparently by accident and without apparent purpose on this subject in the conduct and conversation of Jesus may be of more worth in arriving at the truth, than any clear and positive statement by him that he is the Son of God. If a man should go along the street announcing through a megaphone that he is governor of Mississippi he would be less likely to produce faith in his statement than that for him to behave like a governor and do the work that belongs to the governor's office. Jesus did not go up and down Judea announcing that he was the Son of God, but he behaved in such a way and did such things as to produce this conviction in those who were closest to him. Fortunately we do have both kinds of evidence to show us what he thought himself to be.

How soon this consciousness of deity may have

been seen in him it may not now be possible for us to determine. But we do know that it begins to be manifest in the very first recorded utterance we have from him. When he was twelve years of age and made his first visit to the temple, it will be remembered that he lingered behind when the others left for home, and was later found in the temple. His reply to his mother's anxious inquiry was: "Why did ye seek for me, wist ye not that I must be about my father's business?" or at my father's house. He was so conscious of this relationship that he seemed surprised that she did not know where to find him. It was to him the thing most natural and expected. He did not say at our father's house, or the father's house, but at my father's house. He did not hesitate to claim a relationship to God even at this time which distinguished him from all others as the only Son of God.

Again, in the conversation with Nicodemus, Jesus is unwilling to be regarded as simply a "teacher sent from God." At other times and in conversation with other people he might have let it pass at that. But Nicodemus ought to know better. He was a ruler and a teacher. He was supposed therefore to be familiar with the Bible and understand its references to the character and mission of the Messiah, and the nature of his followers and the condition of admission to discipleship. Jesus shows Nicodemus two things: first, that it is not teaching he needs, but to be born again; and second that Nicodemus is not a competent teacher, that he is usurping an office which he is not qualified to fill: "We speak that which we know," and, by implication, you are undertaking to teach what you do not know. It is in connection with this last that he drops a word about himself, apparently without purpose, and says, "No one hath ascended into heaven (and come back to tell about it), but he that descended out of heaven, even the Son of man who is in heaven." Here he speaks in the most matter of fact way of himself as not only having come down out of heaven, but as being now in heaven even while he is speaking with Nicodemus. Nothing could more clearly betray and portray his consciousness of deity.

Another instance in which Jesus manifests his consciousness of deity is his dealing with the rich young ruler who came to him asking, "Good Master, what good thing shall I do that I may inherit eternal life." To the casual reader the reply of Jesus may seem a denial of his deity, for he says, "Why callest thou me good? none is good save one, even God." But from what follows it is evident that Jesus is rebuking the shallowness of his apparent respect. The young man like Nicodemus was acknowledging Jesus only as a teacher for whom he had genuine respect, for whom he had thought only as a worthy human leader or guide. Jesus will have none of it. To address a king as "Your Excellency" is an offense of ignorance or bad manners at the very least. Nothing less than "Your Majesty" is acceptable. Jesus is Lord and king; he is God and the offer to him of such respect or obeisance as is suitable to a mere teacher or prophet is to insult his deity. Jesus knew the young man did not mean to worship him as the Son of God and so he rejects the mere respect shown to him as "good teacher."

That this is his attitude and the real interpretation of his words is shown by what follows. He bids him keep the commandments given through Moses. These he claims to have kept from his youth. What is yet lacking? Jesus says there is one thing lacking: Go sell what you have, give it to the poor and come and follow me. Notice the final requirement: "Come, follow me." It might have seemed sufficient to tell him what to do with his money. But not so, he tells him what to do with himself. It is not enough even at the command of Jesus to turn riches into poverty and become benefactor and philanthropist. Some people do this and stop at this. But Jesus requires personal allegiance and loyalty to himself: "Follow me." This is some-



thing that no mere prophet or evangelist or reformer ever did or has a right to do. Jesus claims the right to dispose of a man's time as well as his means; his life as well as his possessions. He is none other than the one through whom all things are made and without him was not anything made that hath been made. More to follow.

### OUR NEIGHBOR'S TROUBLES

Mississippi has troubles of its own and cannot in any Phansical spirit call attention to the muddle in Mer Rouge, La. Indeed it is because this sort of trouble is not a merely local matter that a word may be in place here. The daily papers have featured the sensational developments in our neighbor state and the governor has advertised himself and his commonwealth to no very good purpose by getting on the house-top at Washington and shouting, "The Ku Klux is after us." However regrettable the grandstand play at Washington, there will be many who will be in sympathy with his efforts to ferret out the crime of murder, and every good citizen will wish that the guilty parties may be apprehended, faithfully tried in court and punished.

As one reads the daily papers it is easy to see the political, moral and religious, even sectional bias of the man who is telling the story, and it is going to be hard for the public to know the whole truth of the matter. It will be equally difficult we suspect for the courts to get at all the facts and form an unprejudiced judgment. This is just one of those cases where the punishment of crime and the efforts to enforce the law were too long delayed, and the reaction of otherwise good and well-meaning people took the unwholesome form of violence. This writer hardly needs to say that he is not a member of any secret organization, and doesn't belong to anything but a Baptist church. He is not in sympathy with extra-legal and anti-spiritual methods of correcting abuses and crime. But if these people who are seized with a violent spell of indignation at crime had been inoculated earlier with the virus of law enforcement—and the vaccination had taken effect, Louisiana would have been spared this bad advertisement. If the governor and all constituted authority had exercised the same vigilance for law enforcement earlier against bootleggers and gamblers that they now seek to show against those who have shown a mistaken zeal against bootlegging and gambling, there would have been no murderers to punish.

Again we say we hope the murderers will be punished. But it is a pity that a situation should have been permitted to continue till murder seemed the easiest way out. Here is a case where people had wearied of law violation and determined to make an end to it. They had a good purpose, but they adopted a bad method. Now the people who had protested against violation of the law are hunted as law breakers. The better element in the community seem victims in the enforcement of law. In any way that the matter may issue the devil seems to triumph. And the end is not yet.

The governor of Louisiana has been making a grandstand play before the nation by going to Washington and begging President Harding to save him from the Ku Klux. If the governor would spend less of his time decrying the Eighteenth Amendment to the Federal Constitution and have the law against bootleggers enforced he would have less worry with the Ku Klux.

Dr. G. W. Riley has resigned at Griffith Memorial church in Jackson, effective at once. He has twice served this church as pastor, several years on each occasion. The church has grown until additional room is a necessity. Brother Riley is open to work elsewhere as the Lord directs. We hope he and his family may be kept in Mississippi.

### BULGARIA AND RELIGIOUS FREEDOM

By Dr. Rushbrooke

The idea of religious freedom is rapidly gaining ground in Europe. A recent and gratifying example is furnished by Bulgaria. On my return from America a few days ago the news reached me that Baptists in that land were subjected to repression and that a grave conflict with the authorities appeared imminent. Having to pay in December a visit to South Eastern Europe, I secured a visa for Bulgaria and planned an extension of my journey so as to ascertain the facts on the spot; but before my departure, the news had already arrived that the authorities had received Baptist representatives in free and frank conference and as a result had acknowledged their right to full liberty. This satisfactory issue should be placed on record to the credit of the present rulers of Bulgaria.

It is also worthy of note that the Rev. C. E. Petrick, who has rendered conspicuous service in the land as a representative of Baptist Relief work, has been made an honorary freeman of Sofia.

### 1921 MINUTES WANTED

We want to have the minutes of the associations bound in permanent form for preservation. The brethren will please help me locate and secure the following:

- Bethel (L. M.)
- Black Creek (L. M.)
- Chickasaw County
- Deer Creek
- Judson (L. M.)
- Monroe County
- Perry County
- Union
- Webster County
- Yazoo County

N. T. TULL, Statistical Secretary.

Dr. Webb Brame has resigned the pastorate at Drew to accept the work at Yazoo City, beginning about January 15th. During his stay at Drew the church built a beautiful house and the work has progressed joyfully till they have one of the best congregations in the Delta. At Yazoo City there is a fine opportunity where Baptist stock has been greatly advanced in recent years.

Pastor P. C. Walker and wife of Greenville were given an automobile by their congregation as a Christmas present.

Captain and Mrs. W. F. Smith at Magee recently celebrated their golden wedding anniversary. To be sure you would never guess it possible by looking at them; but so it is. They have enjoyed life and the blessing of our Heavenly Father for these fifty years. Their children have grown up about them and today honor them and bless them. Their lives have been beautiful in service, being spent in fellowship with the Lord and doing good to others. May the Lord give them many years here together and enable their children and grandchildren to perpetuate their usefulness.

The jurors filed into the jury box, and after all the 12 seats were filled there still remained one juror standing outside.

"If the court please," said the clerk, "they have made a mistake and sent us 13 jurors instead of 12. What do you want to do with this extra one?"

"What is your name?" asked the judge of the extra man.

"Joseph A. Braines," he replied.

"Mr. Clark," said the judge, "take this man back to the jury commissioners and tell them we don't need him as we already have 12 men without Braines."—The Green Bag.

### WINNING TO CHRIST AND WINNING TO SERVICE

This is the slogan proposed for Sunday School classes of Young People and Adults in Southern Baptist churches by The Organized Class Department of the Baptist Sunday School Board.

The Second Annual Conference of class representatives from Southern Baptist churches is to be held in Hot Springs, Arkansas, January 16-18, 1923. The following list of speakers indicates that there ought to be a rare spiritual feast and blessing for all who attend. Our State Sunday School Secretary, Mr. J. E. Byrd, Mt. Olive, Miss., will be glad to furnish full information on request.

Banners will be awarded to the state having the largest delegation and the largest proportionate delegates in miles traveled.

#### Who's Who on the Program

Dr. George W. Truett, America's greatest preacher.

Dr. Fred F. Brown, Pastor First Baptist Church, Knoxville, Tenn.

Dr. R. M. Inlow, Pastor First Baptist Church, Sedalia, Mo.

Dr. I. J. Van Ness, Corresponding Secretary Baptist S. S. Board.

Dr. H. L. Winburn, Pastor First Baptist Church, Arkadelphia, Ark.

Hon. Clifford Walker, Governor-Elect of Georgia.

Mr. Homer J. Councilor, President famous Vaughn Class, Calvary Baptist Church, Washington, D. C.

Mr. George E. Hays, President Louisville Seed Co., Louisville, Ky.

Mrs. Wiley Reid Jones, Officer T. E. L. Class, Winston-Salem, N. C.

Mr. George Fort, Banker, Clarksville, Tenn.

Prof. R. N. Daniel, Furman University, Greenville, S. C.

Mrs. B. B. Finklea, Teacher T. E. L. Class, Monroeville, Ala.

Mr. R. H. Coleman, Our Peerless Song Leader.

Mr. Milton J. Brooks, Hardware Merchant, Bessemer, Ala.

Mrs. H. H. Peel, Teacher Philathea Class, First Baptist Church, Jonesboro, Ark.

Mr. Joe F. Etter, Wholesale Machinery, Sherman, Texas.

Mr. E. L. Dodson, Attorney-at-law, Tuscaloosa, Alabama.

Mrs. Chas. R. Moore, Teacher Amoma Class, Central Baptist Church, Dallas, Texas.

Miss Annie L. Williams, Elementary Specialist, Baptist S. S. Board, Birmingham, Ala.

Mr. J. Earl Mead, Director Religious Education, First Baptist Church, Beaumont, Texas.

Prof. Joe S. Wray, Superintendent Public School System, Gastonia, N. C.

Mrs. Wesley Norris, First Baptist Church, Dallas, Texas.

Prof. C. Cottingham, President Louisiana College, Pineville, La.

Mr. Wm. P. Phillips, Secretary Baptist S. S. Work in Texas.

Prof. R. E. Loving, University of Richmond, Virginia.

Dr. T. J. Watts, Secretary Commission on S. S., B. Y. P. U., and Colportage Work in South Carolina.

Mrs. John F. Vines, Teacher T. E. L. Class, First Baptist Church, Roanoke, Va.

Mrs. W. A. Taliaferro, Teacher Woman's Bible Class, Second Baptist Church, Savannah, Ga.

Mrs. J. M. Dawson, Teacher Young Women's Class, First Baptist Church, Waco, Texas.

Mr. E. H. Wiet, President Harvey Young Oil Co., Tulsa, Okla.

Kingston church in Laurel has called Rev. J. C. Parker of Gallman and he has the matter under consideration. Former Pastor J. E. Cranford is now located near Seminary and we understand will devote his energies to country churches.



1923

# Mississippi Program

1923

## BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

### SUGGESTED PLANS TO MAY FIRST

The following plans have been suggested as a guide to the field forces and associational workers in prosecuting the work outlined by the Convention Board at its annual meeting in December.

We will depend largely for the execution of these plans upon the faithful and voluntary services of the Officers, Executive Boards and Convention Board members from each association.

The enlistment men and other field forces of the Convention Board will be available for every assistance they can render.

May the Lord give us the spirit of sacrificial service necessary to bring these plans, and all needful plans that may hereafter be proposed, to a successful conclusion.

#### JANUARY—

1. Arrange for Associational Bible Institutes, with program emphasizing Stewardship with special relation to the 75-Million Campaign, these institutes to be held if possible during January and February; get fourth time pastors to attend Mid-Winter School at Baptist Bible Institute, New Orleans, January 7 to February 2.

2. Assist churches to secure pastors for another year, and induce pastorless churches to find a supply (laymen when necessary) until pastor can be secured. Try to revive regular services in every church.

3. Moderators, Executive Boards, and Convention Board Members from every association are requested to perfect organization of associational executive boards for the quarterly meetings as outlined in the "Uniform Plan." Try to arrange first quarterly meeting for some date in March, after second Sunday, when plans shall be laid for pushing the April cash Campaign. (This meeting in each association should be combined if possible with the associational meeting following the District Meetings. (See item five under February.)

4. Make large use of the Associational Pastors' Conferences in planning and emphasizing the various phases of this work.

#### FEBRUARY—

1. Informational Survey, conducted from office, getting complete information from every church, as follows: Location of Church in Association and County, Pastor and address, Clerk and address, Associational Executive Board Member and address, (or church organizer where no associational Executive Board member has been named,) S. S. Supt. and address, Leader B. Y. P. U. and address, President of W. M. U. and address, Treasurer of the 75-Million Campaign and address, date of regular services.

2. Compiling by office of list of pastors, laymen and women who will give time to visit churches, especially during April, in interest of the 75-Million Campaign.

3. Preparation by office of tract entitled, "Our 1923 Program," this tract to set out definitely the general program for the year, and specify in particular the duties of the Enlistment Men as they relate to the program.

4. Arrange for District Conference in each district for week following first Sunday in March,

schedule to be suggested by office. High class program to be provided. Dates to be announced soon.

5. Plan Associational Meetings in every association following the district meetings during March for emphasizing and organizing for April cash campaign. (Combine when possible with meeting suggested in item three under January.)

#### MARCH—

Besides holding meetings suggested above, undertake the following:

1. Special place on S. S. and B. Y. P. U. Convention program at Columbus on March 20-22 for stressing 75-Million Campaign. Secure strong speaker. Stress at this meeting plans for the offering to be taken on Home and Foreign Mission day in Sunday Schools last Sunday in March.

2. Special place on program W. M. U. District Meetings in March for stressing 75-Million Campaign and April cash campaign.

3. All Associational W. M. U. Rallies for first quarter be devoted to Stewardship as it relates to the 75 Million Campaign.

4. State-wide effort to have men join with women in Week of Prayer for Home Missions, March 4-10.

5. Special place be given to 75-Million Campaign in State W. M. U. Convention at Columbia, April 10-12.

6. Great stress be placed on Home and Foreign Mission Day in Sunday Schools last Sunday in March, with plan for thorough and systematic effort to raise that day in the Sunday Schools of the state \$50,000 on the 75-Million Campaign, suggested apportionments to be worked out for the Sunday Schools, each Sunday School in turn to apportion its quota to the departments and classes. This offering to be over and above the pledge of the individual to the 75 Million Campaign, but the total given to go to the credit of the quota of the church to which the school belongs.

#### APRIL—

1. Schedule of speaking dates covering all railroad churches during April by field forces and other outside speakers, on regular preaching days of the churches, in the interest of the April cash campaign, with previous arrangement with the pastors for special offering on that day with immediate follow-up plans by the local forces.

2. Schedule of special all-day services in all rural churches during April by laymen and nearby pastors, on regular preaching days, in interest of the April cash campaign. This work to be done through the Associational organization when possible, and the services conducted as suggested for the railroad churches.

3. Direct all field forces and all departmental energies towards the 75-Million Campaign during April—the S. S., B. Y. P. U., W. M. U., Baptist Record, Colleges, Orphanage, Hospitals, etc.

4. Extensive campaign of advertising—posters, placards, envelope enclosures, personal letters, newspapers, etc.

5. A chain of men's banquets, one in every full-time church, with special program for inspiring and organizing the men for completing the cash round up in the local church. Outside speakers will be available.

### DR. HEWITT AT BLUE MOUNTAIN

It lasted only a week, but within those seven days many good things were packed. It was the week for our revival meetings at the Lowrey Memorial church. Dr. W. A. Hewitt of Jackson, Miss., arrived on Monday afternoon and preached his first sermon that night and continued preaching twice daily until the following Sunday, when he preached three times. Every morning the three schools—college, academy and public—attended the 11 o'clock service in a body. There were about sixty-five additions to the church, thirty of them coming by baptism.

In his preaching Dr. Hewitt proclaimed the gospel truths in clear, pungent terms and lighted them by skillfully chosen illustrations and delivered his messages with burning earnestness. He gained a very high place in the admiration and affections of our people, and the work which he did for us was rich in its fruitage and widespread and permanent in its influence. We are not surprised at the devotion of his Jackson church to their pastor and the great success which is crowning his labors in that city.

ELDRIDGE B. HATCHER.

### COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS Dec. 1, 1921-Dec. 1, 1922

	1921	1922
Alabama	\$ 18,214.61	\$ 17,698.87
Arkansas	8,482.43	5,389.48
District of Columbia	4,242.83	594.00
Florida	5,356.28	6,857.19
Georgia	24,874.56	33,516.28
Illinois	2,644.34	1,100.00
Kentucky	37,646.22	28,074.81
Louisiana	5,589.88	5,070.68
Maryland	10,610.00	6,500.00
Mississippi	25,155.27	18,019.41
Missouri	3,447.02	11,102.54
New Mexico	2,526.13	2,158.73
North Carolina	27,849.48	15,768.89
Oklahoma	7,787.31	11,042.13
South Carolina	12,629.48	5,386.30
Tennessee	18,545.40	5,109.65
Texas	577.45	679.00
Virginia	59,334.37	57,770.75
Miscellaneous	1,731.57	3,272.31
Total	\$277,244.63	\$235,111.02

### SERIES OF SERMONS ON BIBLE REVIVALS By Ben Cox

#### The Revival at Pentecost

Pentecost, as you know, was fifty days from the Feast of Weeks. Seven days after the first ripe barley was waved before the Lord. At this time every male came up to Jerusalem. The story of the revival of Pentecost has had and doubtless always will have the right-of-way over all revival stories. It was sudden, it was tremendous, it was rich in results. Think of it—three thousand saved in a few hours, and not only so, there were conversions day after day, for we are told that "they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people, and the Lord added to the church daily such as should be saved."

Upon the wonderful manifestation of the Spirit's power, the apostles spake in tongues. People from different parts of the country wondered and marvelled as they said: "How hear we every man in our own tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia in Pontus and Asia. Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and prose-



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lytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." "Speaking in tongues" is that which happens when those who hear can understand what is said. It may be that some speak in tongues when others cannot understand. But, as I said before, I am strongly impressed when the message comes in some way that someone can understand it. There are those who push "speaking in tongues" to a very wild extreme and make it a test of spiritual blessing. A friend asked me once about the spiritual blessings I received. I testified that God had blessed me wonderfully. She then said, "Do you speak in other tongues?" I replied, "No, I do not speak in other tongues, but God has wonderfully improved the one I have." She looked at her friend with a sad expression as much as to say, "He has never received the blessing." There are some who are so extreme in their views of this matter that they are ready to say that none have received the fulness of the Spirit except they can speak in other tongues.

This Pentecost revival resulted, as all real revivals will, in missionary effort. The gospel went into every city in the Roman Empire. To all parts of the known earth. Christians, after this revival, had their ups and downs, but the power of Pentecost never has been broken, never has been lost, and I believe never will be. Why is this? Simply because it was a Holy Spirit revival. To the wondering multitude Peter said: "These are not drunken, as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the prophet Joel: And it shall come come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams."

All the real good that we have had in Christian history has been the result of the Pentecost Revival in a way. At this revival the Holy Spirit wonderfully honored prophecy. There were those who, prior to this time, had looked upon Christ as a fraud. Now they looked upon Him as a Saviour. One result of the revival was continuance. They continued "steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers."

Another result, they were "all of one accord." They had the only unity worth while, which is "unity of the Spirit, in the bonds of peace."

Another result of the Pentecost revival was the marvelous strengthening which came to the saints. Note Peter, for example. Before Pentecost Peter was a good man, but weak. To Jesus he had said, "Though all men should forsake thee, I will not", and he was so weak he surrendered to the soldiers and even to a little servant girl. When the Holy Spirit came upon him with power, no one can scare him into surrender. He who surrendered before the one, is now bold enough to face the thousands. He who surrendered to a servant girl is now ready to face the Sanhedrin. He who aforetime was weak and vacillating is now ready to go to prison for Jesus, and to leave that prison rejoicing that he is counted "worthy to suffer shame for his name." Are we scared? Are we vacillating? Do we mean well, and vow to the Lord that though all men should forsake Him we will not, and yet after all this resolving and all this vowing we break down under slight provocation? We need the power of the same Spirit that came to Peter and the rest on Pentecost. Under the power of this Holy Spirit if you are now a good man you will be a better one. You may be strong, but under his power you will be stronger. You may be wise, but under His power you will be wiser. You may be kind, but under His power you will be kinder. You may be happy, but you will be happier. Filled with surrender to the Holy Spirit you will not have happiness but you will advance from happiness to joy. Happiness, as you know, depends upon things that happen. If they "happen" all right, you will be happy. Joy does not depend

upon happenings. It is deeper and fuller, higher. The secret of the power of Peter was in the Holy Spirit. The secret of Paul's power was in the Holy Spirit. The secret of Stephen's power was in the Holy Spirit. Because of this Holy Spirit Stephen could look up from his persecutors and see Jesus standing at the right-hand of the Father. Because of this Spirit's power he could lay his head down upon one of the cruel rocks with which they stoned him and fall asleep while praying: "Lord, lay not this sin to their charge." Because of this same Spirit's power old Polycarp, the aged bishop of Smyrna could say when the flames were leaping round him "I thank thee, O Father, of our Lord Jesus Christ, that thou hast counted me worthy of this day and this hour to take my portion of the martyr's in the cup of Christ."

One pleasant evening I stood with my wife on a little hill at Smyrna. Our guide said "Here is the tomb that holds the ashes of Polycarp, the martyr." Then pointing to the valley below he said, "There used to be the stadium where they burned him at the stake." My eyes went from the tomb containing the ashes to that place where the old hero had thanked God for the privilege of dying for the faith. I could almost hear them again as they besought him because of his great age to recant. I could almost hear his reply as he said to them: "Eighty and six long years have I served Him. How then shall I now desert Him who has done so much for me?"

Somebody asks, "Are these blessings good for the young as well as for the aged?" "Has the Holy Spirit's power been equal to the occasion when the young have died as well as aged martyrs?" I reply, Abundantly so. Elizabeth Folks was being burned at the stake. Turning round and grasping the stake she said as she looked up to heaven: "Farewell faith; farewell hope. Welcome love."

I am thinking just now of a 19-year-old young man, William Hunter, who also was burned at the stake for his Saviour. One of the cruel inquisitors passing by snatched a Bible out of his hand. The young martyr said, "You may snatch this book from my hand but you cannot snatch away the chapters which God has written in my heart." It was a cloudy day and all at once there was a little opening in the clouds and a glorious ray of sunlight shone directly on his face. Young William said, "Shine on thou Son of Righteousness!" Why could he do this? Because the Spirit's power was upon him. When shall we be powerful? Only when the Holy Spirit's power is upon us. Let us not forget the words of Jesus to the disciples when they asked, "Wilt thou at this time restore again the Kingdom to Israel?" He reminded them that their power did not consist in knowing the times and seasons but in witnessing for him. "Ye shall receive power after that the Holy Spirit has come upon you." Only as we are in constant communication with God through the Holy Spirit shall we be powerful.

I told you once of a man whose telephone got out of order. He reported to the Trouble Department. They undertook to put it in good shape but they failed. He kept on complaining. They kept on trying to fix it but kept on failing. Man after man was sent out to his residence to try to remedy the difficulty, but they all failed. The head of the department went and he failed too, but after a time it was found that one of the wires going over the roof of his house had been broken. The wire had been broken but the insulation held good, so that in the heat of the day the expansion of the wire brought the broken ends together and made connection. When it was cool the wire contracted and the connection was broken. He could talk all right over his phone at certain times of the day. Whenever it was cool he could not talk. It was a great mystery. But finally they solved the problem. I think that this telephone wire is a good illustration of the Christian and his connection with the throne of grace and power. The insulation may represent our profession of religion. That may be all right

and yet we may be out of connection. The wires were only a very short distance apart but a "miss is as good as a mile." No electric current could pass over the insulation and so no current of power from God can pass to us through our profession of religion. It must be a constant contact in order to be powerful.

Somebody says, "This is wonderful. Are these wonderful blessings for me?" I reply, Thank God, they are. Note the words of Peter. Let them come ringing down the centuries: "The promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

Not only is it our privilege, but it is our responsibility. We are even commanded to have spiritual power, for does not Paul say, "Be not drunk with wine wherein is excess, but be filled with the Spirit?" "How shall I do this?" asks the Christian. Come to the Lord confessing your sins and making complete surrender. You shall be filled with his fulness and this, of course, will be a rich blessing to others, as well as to yourself:

"There's a blessed Inner Circle, where the silence is complete,  
Where those who've gained an entrance bow low at Jesus' feet.  
The place is filled with calmness, with love each heart doth swell,  
In this Holiest of Holies, where Shekinah glory dwells.

Have you found this Inner Circle? Are you seeking it, dear friend?  
Only those whose hearts are hungry, can these heights hope to ascend.  
Many called, but few are chosen, in the Word, our eyes oft greet,  
May He count us 'mong His chosen in the Circle at His feet."

When the Apostles were filled with the Spirit, the Word was multiplied. The Word shall be multiplied because others shall be saved and shall join you in translating the Word into the practical language of every-day life. Filled with the Spirit you will come to him just as you are, bringing just such an offering as you have, knowing that it will be acceptable to him.

In the third anniversary of Dr. Buckner's death, the wonderful man who founded the great Texas Orphanage, a number of friends put their money together and purchased flowers for the grave. A little eight-year-old orphan boy heard of what was being done and, coming to Mrs. Buckner said, "Miss Bertha, here's a penny. I want to buy a flower for Father Buckner's grave." And thus, Dr. Buckner's body lies beneath a bower of flowers, but I have a pleasing fancy that the most beautiful flower of all was purchased by the penny of the orphan child.

Not long since a pastor greatly honored in another denomination went to heaven. We are told that as his body lay in this city a young woman brought a small bunch of white hyacinths tied to a miniature American flag and said, "This is all that I had to bring. Place them on the floor somewhere." The modest offering from the little woman, a modest and unknown toiler, was placed on top of the beautiful casket, while the costly floral offerings were on the floor near by. If we come in the same spirit that brought her, with the best we have, our offering will be placed on top as hers was. Just as, tremblingly, the widow came and offered two mites. Jesus said, "She hath given more than all of you." If we bring what we are and what we have to him in the proper spirit he will make up for all we lack and "filled with the Holy Spirit" we shall go forward to joyful and powerful service.

Four professors in North Carolina State College of Agriculture and Engineering resigned by request under charge of making liquor. Treat 'em rough.



# Mississippi Woman's Missionary Union

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We want to make a special effort to get "World Comrades" into the hands of every local leader of the Auxiliaries as well as into the homes of members of same. Let us begin to plan now to make February 4-10 inclusive World Comrades Week. The Mother society should have it presented at her general meeting, appointing someone before hand to take subscriptions. If you haven't a sample copy available we will be glad to send one from this office, also subscription blanks.

The communication below came to this office too late to get in the last issue of the Record, hence the delay. We trust all societies that did not take part in the last "Bundle Day" will take this opportunity to share in this great need.

Dear Corresponding Secretary:

At our W. M. U. Executive Committee meeting a few days ago it was recommended that our Union have another "Bundle Day" for the Baptists of Europe. We recommend that this be held on Thursday of the January Week of Prayer when Europe is studied. We realize that this is a very late notice but perhaps this letter will reach you in time for you to get the appeal into the W. M. U. page of your state paper so that the women and young people will know about the plan before the Thursday program on Europe is studied.

Mr. Porter in Russia has written that there was very little clothing for children in the last shipment and that such clothing is sorely needed. Dr. Love writes that our fall shipment was hardly a third as large as that sent by Northern Baptists. He says: "In almost every package sent by Northern Baptists there were quantities of new unbleached cotton cloth which Dr. Rushbrooke says is much needed. Evidently the manufacturers and merchants have been giving liberally to this charity in the north. In some of the boxes there were bolts of woolen goods and other fabrics which had been taken from the shelves and given directly to this object."

Our committee believes that many of our women will gladly contribute garments or goods for this second "Bundle Day". We also believe that many factories and merchants will gladly give as those in the north have evidently done. Remember, "the cry of the children" and let us try to gather together a large supply of clothing or cloth and shoes for them. Shoes for grown people are also greatly needed. Urge that everything which is sent be in good condition and of a useful nature. Remember it is usually very cold in February so it will be doubly useful if the supplies reach Europe very soon.

You know that you secure the shipping tags from the Baptist Foreign Mission Board, Richmond, Va. Please instruct the societies or individuals to write to you for the tags and to follow the instructions given on the tags. Delay and extra shipping expense have often been entailed by several societies sending their bundles here to Birmingham.

At its meeting yesterday the W. M. U. Executive Committee also heartily endorsed the plan of the Foreign Mission Board to observe Sunday, January 14, as Relief Sunday for the securing of

money contributions for relief work in Europe and the Near East. By this plan, which is approved by the Near East Relief, it is hoped that all Baptist contributions to such work will be paid in through the local church channels so that the Foreign Mission Board may know the amount contributed by Southern Baptists. If agreeable to you, please urge through your state paper hearty co-operation with this denominational policy for January 14.

My attention has been called to the fact that some people think the W. M. U. pin is to be worn only by the presidents of our societies. Please correct this impression if it exists in your state for of course any member of any W. M. U. organization of women or young people is entitled to wear the pin, though we encourage the young people to wear their distinctive pins and to "grow up" to the W. M. U. one.

Another friend tells me that she finds the societies often use only the program parts in "Royal Service", seeming to forget that the entire magazine is built each month around the program. Please urge the program leaders and society officers in your state to cull from the magazine month by month all that can in any way advance the work of the society.

Yours in Christmas greetings,  
 KATHLEEN MALLORY.

## THANKSGIVING IN HOUSE BEAUTIFUL

"Praise God From Whom All Blessings Flow", expressed the feeling of every heart in House Beautiful as we sang the Doxology before sitting down to partake of the material blessings of the breakfast table.

Soon after breakfast, when morning chores were all done, the girls gathered on and around the ball court eagerly waiting for 9:30 when the basketball game between the Livingstons and Willinghams was to be called. The game was very exciting, being decided in favor of the Livingstons. Such a feature of the program on Thanksgiving Day is but one way of expressing our appreciation to our Creator for bodies of strength and health.

At 12:30 after various preparations on the part of the Seniors, the student body gathered in the chapel to see the Thanksgiving Pageant composed of Miss Ella Pierce of North Carolina. Responsive reading and appropriate songs gave variety before and between the scenes. When the curtains rose and the Pilgrims actually climbed from the Mayflower and stepped upon Plymouth rock as the Indians stealthily watched the landing, one could well imagine herself back in 1620 on that bleak and lonely shore. The first scene closed with the colony stricken by famine and dying for the lack of the necessities of life. The next scene presented the First Thanksgiving, where Indians and whites both contributed to the bountiful feast and smoked the pipe of peace, offering thanks to the Father above. The last scene, laid a few years later presented the political unity and religious freedom with the vision of America, "Of the people, by the people and for the people."

From the chapel, the maidens, whose hearts and thoughts were living again in that colonial atmosphere, were ushered into the dining room where a real Thanksgiving Feast again waited before our eyes. The stillness was only broken by the many words of praise and thanks of our own beloved, Dr. Geo. B. Eager, and then we were permitted to partake of part of the contents of the many nice cans of fruit, preserves, jellies, pickles and even chickens sent from all of the Southern States. How can we tell you how good it was and how can we thank you for not only that dinner but for many other dainties of our meals all the time.

The evening brought Mother McClure's annual Thanksgiving party, in which she entertains in her own delightful way with readings, jokes and refreshments. Ten o'clock came all too soon and all of the girls in various ways expressed their love for each other and said it was the happiest Thanksgiving of their lives.

"Oh praise Jehovah, all ye nations,  
 Laud him, all ye peoples.  
 For his loving kindness is great toward us;  
 And the truth of Jehovah endureth forever.  
 Praise ye Jehovah."

MARY TOMLINSON.

Well, we all had a happy time Christmas, and now for a good start in the New Year. Wouldn't it be fine to make a multitude of suffering people in Europe happy, or at least more nearly comfortable by sending them a good offering on January 14th. It is more blessed to give than to receive. Many appeals are being made for relief, but there is an agreement that Southern Baptists shall send their money for relief through our Foreign Mission Board. Send it to Dr. R. B. Gunter in Jackson and indicate that it is "For Relief."

The editor had the pleasure of spending Sunday with the brethren of the executive committee of Neshoba County Association. It was a joy to be in a church to which Rev. F. M. Breland has ministered for 25 years. This is a fine body of brethren and there was a great company of young people gathered on Sunday. The ladies furnished a good dinner and a good part of the congregation.

The State Board at its recent meeting made some change in the work of Brother Lightsey, who is one of the best missionaries the Board ever had. Hereafter his chief business will be looking after subscriptions for the Baptist Record. He will also take orders for books and visit as a helper in many needy fields. Brethren everywhere will greatly help the work by giving him the right of way and any needed assistance.

Pastor T. L. Holcomb writes from Sherman, Texas, that on Sunday, December 24th, the First Church paid off its debt of \$35,000 in thirty-five minutes and that it was a high hour in a great day. His Mississippi friends will say, "Just as we expected."



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### CITY B. Y. B. U., MERIDIAN

The City Baptist Young People's Union of Meridian have elected officers for 1923 as follows:

Louie Ellison, president (reelected); A. C. Terrall, Jr., vice-president District No. 1; Fred Gordon, vice-president, District No. 2; Miss Ada Binford, secretary; Adrian Lide, corresponding secretary; Miss Helen Tims, treasurer; Theodore Forbes, field worker; Miss Lucy Kate Farr, Junior B. Y. P. U. Leader; John Dear, Intermediate B. Y. P. U. Leader; Frank McDonald, chorister, (reelected); Miss Bessie Mae Thompson, organist.

Respectfully yours,

ADRIAN LIDE,

Corresponding-Secretary.

### BUSINESS AND SECURITIES IN 1923

Wellesley Hills, Mass., Dec. 30, 1922.—"What's going to happen in 1923?"

That question is uppermost in the minds of 1,000,000 American business men and investors who are facing the problem of making plans for the New Year.

Signs are not clear and the usual barometers seem to contradict, one another.

In the face of this general confusion we had best fall back on the facts and figures. After a thorough study of the fundamental conditions that govern our market, Roger W. Babson today issued a statement which clears the air and furnishes a basis of fact for your plans.

"We are now at a point in the business cycle," says Mr. Babson, "where you can get almost as many different opinions as there are business men. Some are very bullish for the coming year, and others cannot see much hope for business. The reason for such a situation is that we are at present neither at the top of a boom nor at the depth of a depression. If we were at either of these extremes there would be no question of what the next move would be. As it is, we are about half way between them."

"During the past year United States business has steadily advanced until the average for the whole country is what we usually call 'normal' business. Having advanced thus far, shall we immediately continue into a great prosperity period or shall we go into another period of depression and poor business as some predict?"

"If you will only remember the five years preceding 1921 and recall what an enormous orgy of expansion existed, you can see for yourself that it will take some time to get a proper foundation for really good business. We danced during those years, and now we must 'pay

the fiddler' his complete bill. Business has really been like a convalescing patient. Everything will go well with the patient if he does not try to get out of bed too soon. If he tries to overdo he will have a relapse. We now have passed the most painful part of the readjustment. The crisis is over, but a process of cost reduction and re-balancing is necessary."

### Price Spread is Wide

"Today a wide disparity exists between prices of different commodities, and particularly the spread between producers' and consumers' goods. This is a brake on trade. One half of the people cannot earn enough to buy the goods that the other half has to sell. There are one hundred and six million people in the United States and fifty per cent of them get their living from producing or distributing raw materials. It has thus far been impossible to reduce the prices of finished consumers' goods to meet the cuts on these raw materials. The purchasing power of these people is out of its natural proportion."

"It is not entirely a matter of reducing wages, although labor costs are a large factor, nor is it entirely a matter of inefficient management. No, the problem of high costs is not a problem of any one element; and readjustment can come in only one way—drastic competition. All this will take further time."

"Does this mean that there will be no opportunities in 1923? Not a bit! There will be just as many chances to make money as in any year you ever lived. It will be possible for you to make as much during the next twelve months as in any year of your business life, but it will not be along the lines which made money in 1919 and 1920, nor in any other boom year. The profits in 1923 will come by giving attention to details, by stopping the little leaks, by saving here and there through new labor-saving inventions, and most of all, by devising new and more economical means of distributing goods. This was not at all the situation during the business boom. Then the man who stopped to prevent small leaks found himself caught by the momentous rise in prices and changes in general conditions."

"Those days have passed. They were wild and merry while they lasted. Now business has come back to earth. In most industries, an excessive producing capacity was created. During the boom, overhead costs were increased to keep up with an abnormal turnover. Today the amount of business has dropped back more nearly to normal, but costs have not been proportionately reduced. Higher wages, higher rents, more expensive sales organization—

in fact, nearly every item of expense is out of proportion with the amount of business done."

"Instead of wild gyrations in the commodity markets, the average trend throughout the coming year should be more of a side-wise movement. Some commodities are high and others are very low, but the majority at present are about 15% above their levels a year ago. A year from now we shall probably find them averaging about the same level they stand today. In between, there may be a further rally from the low of 1922, and agricultural products certainly should do better."

### Earnings Will Be Higher

"Earnings," continued Mr. Babson, "should average somewhat better than in the year just passed. A survey of 100 leading industrial companies, recently made by my Organization, showed that in 1919, 96% of these companies made a net profit, while only 4% showed a deficit. In 1921, the number of firms which could show a profit was cut down to 48%. Over half, or 52% of these industrial concerns lost money on their year's business; 1922 has witnessed a change from red ink figures into black ink figures, but the amount of net profits will not be large when the books are finally balanced. We are just getting back onto the right side of the ledger."

"The shortage of labor is one of the worst features of the 1923 outlook. The moment that business works up to average activity it becomes impossible to get sufficient workers. This raises costs and in turn increases commodity prices and the cost of living. The immigration law is largely the cause of this shortage. This law restricts the number of immigrants in a single year to 3% of the total number of respective nationalities already in the United States. Before the war we had an addition of a million immigrants a year. Now we are re-

ceiving less than 300,000 and at least 60% of these are women, children or other dependents. On the other hand, I doubt if the repeal of this 3% Immigration Law is the proper solution of the present labor shortage."

"The real solution is not the repeal of the present immigration law but rather the repeal of the Contract Labor Law for as long a period as the 3% law remains in force. This would make it possible for employers to promise selected foreign workers employment before leaving their own homes. The moment that the immigration law is repealed the Contract Labor Law can again be applied."

"There should be no great difficulty in getting ample supplies of bituminous coal this winter. The car shortage is diminishing somewhat. Ample supplies of bituminous coal are being produced, suggesting lower prices. The mischief of this situation lies in the fact that it will again be to the advantage of both miners and operators to close the mines for a time. The difficulties which brought on the strike last year have not been settled. There is serious danger of another strike in the soft coal fields."

"Everybody is worrying about the political situation. There is talk of radical legislation during the coming year. Most of this is merely the echo from campaign speeches. It may be a noisy year. Both the Conservatives and Radicals have a veto power, but neither is strong enough to push through any extreme measures of its own. The only kind of legislation that will really be enacted is that which will appeal to members of both groups. Already the Federal Reserve Board has issued a ruling, admitting a large amount of agricultural paper for rediscount in the Federal Reserve Banks. The Muscle Shoals problem (Continued on page 13)

## TELEGRAM

295MG HS 52 NL 3 EXTRA

RICHMOND VA DEC 29 1922

BAPTIST RECORD

DR P I LIPSEY EDITOR JACKSON MISS

Famine situation in Russia and Near East exceedingly grave. Urge churches and Sunday Schools prepare for and observe Baptist Relief Day January fourteenth next.

Starving millions cry to us for bread.

J F LOVE AND T B RAY

1029P



## HOW DID YOU SPEND THE HOLIDAYS

Among the questions we are asking ourselves about the Christmas holidays there is one of much importance to consider: How did we spend them? In almost every paper I pick up I see where this or that organization, town or community had a complete blow-out; a blow-out elaborated with all sorts of games, follies and fickle stunts that appeal only to the worst there is in our boys and girls. This has been the case in the past history of it and from what I now see leads me to believe the worst is yet to come. I do not wish to destroy the pleasure our young people get out of the holiday events but I do say, it is time for us to act sane and sensible in what ever events we cause to be entered by them. It appears to me that the best thing to do would be to offer such as would be praiseworthy of the Christ, the one in whom the day is commemorated and let it be taught our children that these days are filled with reverential awe of deep reality instead of a happy jubilee with no meaning at all. Too long has this question been left alone and these days let come and go with only a meaning that has produced nothing but unstable thoughts and impure acts which a Christian people should be ashamed of.

Why not have a service in all the churches on that day and if possible a revival during the week? It is just as easy to have something good as something that is not. The schools and colleges will close and the boys and girls go home, many business men and common laborers will take the week off and while we are all at home with our friends and loved ones I see no reason why a genuine heart felt revival would not give us more pleasure than any thing else. Some perhaps will say, we have another time of the year for that kind of business, we may, but we can never do too much for our Lord and especially when we are trying to undo some things we have wrong. Every reader of this letter can recall many instances in the past celebration of our Christmas where homes have been made sad, property destroyed and lives all but wrecked for time and eternity just because we were doing things wrong. This should be a week of the greatest christian service and devotion ever rendered by a people. At such a time we are not only remembering the Babe of Bethlehem but we are taking from his life examples of love and kindness in sending to our friends gifts as a proof of our sincere regards for them. Many such gifts during the week were exchanged and letters of appreciation passed all of which is deemed of great value in making this world better but it goes without question that a gathering together of a people in the churches and there sending prayers of appreciation for the Christ and the progress of his gospel among men is far greater. Then let us consider events of this

kind taking the place of those we have been having.

I would also suggest that we make the week, a week of Bible reading in every community by every person. Let each one see how many chapters can be read and quotations learned from Sunday before to Sunday after Christmas. In this way our thoughts can be kept away from many things that have heretofore entertained us in the wrong way. I believe that reading and studying during those days should completely take the place of those things custom has almost made a part of us.

In conclusion, I pray that we Christian people start a new Christmas celebration and not many years pass before we will have forgotten some things we now do by having done better things.

Yours truly,

S. P. POWELL.

Coffeeville

Baptist Record:

Our work here moves forward a pace. We have just closed two weeks of revival meeting. The pastor did the preaching and the music was in charge of home talent, led by Mrs. Lelia Cchea, with Mrs. Dr. Leonard at the instrument. We felt it was not the best time of year for a meeting, but not having had one this past summer, the pastor was very anxious for a meeting. The Lord added 12 to our membership of whom 6 were by baptism. The Baptismal service was held Friday night. We are also just completing two additional rooms to our pastor's home, thus giving us a 6 room parsonage. This pastor and his family wish to say we are in the midst of the best people of the Lord. Faithful in service, and always thinking of nice things to do for the pastor and family. Even chickens "migrate" here stepping in the pastor's yard by the dozen, a regular chicken shower. May the Lord make us faithful to them and Him.

B. C. COOK.

## SOUTHERN SEMINARY STUDENTS TO BROADCAST BIBLE STORIES

By Chas. F. Leek

Beginning the first of January, The Courier-Journal and the Times, local newspapers formerly operated by Henry Watterson, will broadcast by radio between 7:30 and 9 o'clock each evening sketches of Old Testament characters, students of Dr. John R. Sampey's Old Testament Class at the Southern Theological Seminary preparing the articles in conjunction with students of the Presbyterian Seminary. The articles are being selected by competition, the fortunate student being granted the privilege of sending out his own story which will be printed in the following morning paper and later placed with others in book form.

2. January 14th at 4 o'clock in the afternoon a quartette from the

Southern Baptist Theological Seminary consisting of R. A. Kelley of Virginia; H. S. Cushing of California; A. C. Magee of Louisiana; and D. E. Montgomery of South Carolina will give a sacred musical program from the same broadcasting station.

3. For the information of radio fans interested in listening in on these programs, in which seminary students figure, it may be said that the local broadcasting station is described as follows: Western Electric apparatus, I-A 500 watt, 400 meter wave-length. It is possible to hear this station all over the United States, Canada and South America.

4. Moving pictures as a substitute for stereopticon slides and as an aid to teaching will be introduced shortly by Dr. H. C. Wayman, professor of Biblical Introduction. The novel feature in the classroom will be used to show reels of Palestinian life.

5. Before Dr. Mullins left for the North Carolina State Convention he matriculated the four hundredth, four hundred and first and four hundred and second student making the largest number of bona fide ministerial students gathered under any one seminary roof. Last year's record will be surpassed before the session closes. In addition about 250 women will be enrolled as special students in the various seminary classes, women not being candidates for degrees under the seminary charter.

6. The third quarter begins Monday January 8, 1923 when additional students are expected.

7. A. Brooke Withers of West Virginia completed his work for his Th.M. and was awarded that degree by Dr. Mullins recently. The seminary has four distinct quarters, permitting men to start their courses at beginning of either one and allowing a completion of the course at end of any quarter.

8. Dr. John Inzer, pastor of First Baptist Church, Chatanooga, Tenn.,

was the speaker on the December program of the Society for Missionary Inquiry. His subject was Missionary Inspiration from the World's Greatest Missionary. His was an inspirational message.

9. Dr. and Mrs. A. T. Robertson entertained the large New Testament English class at their home recently. Married students and wives were guests in the early afternoon with New York Hall and House Beautiful guests following. Dr. Robertson made a characteristic humorous address on The Glory of Being Married.

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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

### KEEPS UP HIS RECORD.

Washington, Dec. 20.—All the high officials of the federal and state governments were called upon today by Representative Upshaw, Democrat, Georgia, in a speech in the House to sacredly declare "that they will not themselves 'build up a bootleggers' barbarous business by drinking illicit liquor" at the same time they are denying the privilege to "the poor devils among the masses."

#### Take New Oath

Referring to the recent prohibition conference of governors at the White House the Georgia representative asked that the state executives "led by the President and Vice-President of the United States and all the members of the cabinet walk out in the open and take a new oath of allegiance to the Constitution."

He added that "the plain people are justly skeptical of many of these high officials," urging prohibition enforcement, and "laugh at their high sounding pronouncements because they doubt their sincerity."

The speaker, who was for many years an evangelist, asserted that if the governors really wished to get anywhere with law enforcement and reform, they ought to begin on themselves.

"The plain people," said Mr. Upshaw, "believe that many of these high officials believe in that autocracy which claims the privilege of buying and drinking illicit liquors themselves, while denying that privilege to the poor devils among the masses."

### "STATE-WIDE LAYMEN'S CONVENTION"

"Jackson, January 17-18, 1923.

"There will be a state-wide convention of the laymen of all denominations held in Jackson on January 17-18, 1923, to discuss matters pertaining to the moral welfare of Mississippi and winning of the state for Christ."

The above quotation is a part of an announcement in the December 21st issue of the Baptist Record.

It don't appeal to me as the right thing and gave rise to some questions as follows:

1st. Are people saved who believe in the possibility of the apostasy of a child of God?

2nd. Are people saved who believe that good works are essential (at least in part) to eternal salvation?

3rd. Are people saved who believe that water baptism is essential to eternal salvation?

4th. Are people saved who believe that their eternal salvation depends upon human merit in some form, either baptism, good works, keeping the law, doing the best they can, prayer, or any thing else that they may do, or abstain from doing?

"Let these governors—led by the President and Vice-President of the United States, and all the members of the cabinet, walk out in the open and lift their hands before high heaven and take a new oath of allegiance to the whole Constitution."

"Let them sacredly declare that regardless of what their taste and practices have been, they will never again build up a bootleggers' barbarous business by drinking any form or any amount of illicit liquors at any dinner, at any function, or in any ballroom or any back alley."

#### Let All Take Action

"Let every member of Congress and every United States Senator follow suit. Let every state and federal judge and every prosecuting attorney stand up like patriotic men and declare they will never again personally trample the Constitution they have sworn to obey and defend."

"Let the President issue a ringing Christmas proclamation calling every citizen and especially every official to total abstinence for the common good. No longer must these highups say 'Go' at the end of an official lash—they must say 'Come,' in the glory and effectiveness of consistent leadership."

Declaring that this was no time for pussyfoot utterances, Mr. Upshaw added:

"And let these officials be followed by society leaders who have been counting it smart to serve illicit cocktails to dinner guests, remembering that every such deed is more than 'slackerish' in the presence of a common foe."

5th. Are people saved who believe in sinless perfection (in the flesh) as practical, and essential to eternal salvation?

6th. Are people saved who deny the inspiration of God's word, and are holding to the doctrine of the theory of evolution?

7th. Are people saved who deny the incarnation of Jesus Christ?

8th. Are people saved who deny the atonement of the blood of Christ?

9th. To sum it all up in one question: Are people saved who do not believe in salvation by grace, and grace alone, through faith, and faith alone in the divine incarnated, once dead, buried and risen Christ who shed His blood on Calvary's cross?

I will not answer these questions myself, but will say that it is a matter of common knowledge that these doctrines as related above are held, taught, and believed by well known denominations all around us.

And we, as a missionary Baptist denomination, are committing the sin of compromising the truth by mixing and mingling with these denominations, thereby virtually admitting that people are saved who believe all these doctrines.

It is getting time to stop and

think. We had just as well come out in the open and say that it doesn't matter what people believe, just so they are members of some church, and living right, that they are our brethren. We are forcing the world to believe that by our actions. We are holding union revival meetings with other denominations: We shake their hands heartily and call them brethren. We say "our Methodist brethren," "our Episcopalian brethren," "our Campbellite brethren," "our Holiness brethren," "our Unitarian brethren," etc. Why not just make it unanimous and say, "our Roman Catholic brethren," "our Mormon brethren," "our Mohammedan brethren," etc.?

I will say this, however, that a man may have his membership in any denomination and be saved if he has trusted Jesus Christ to save him; that is if he has trusted Him to save him eternally unconditionally.

I do not approve of the state-wide laymen's convention. Brethren, it matters not what the motive may be, it is a mistake. It reminds me of the warning of the Apostle Paul, when he wrote: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? and what concord hath Christ with belial?" (2 Cor. 6:14, 15.) Brethren, let's stand for "one faith, one Lord, and one baptism" even if we must be called narrow.

J. E. HEATH.

Duck Hill, Miss.

## In Passing

Do you ever stop to look back at yourself a few years? Remember what you were doing then—and what you were afraid you couldn't do? Makes you feel pretty good, doesn't it? And pretty eager for the years ahead.

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## OFFICE SUNBEAMS

By William Lunsford, Corresponding Secretary

The following letters explain themselves. They have all come to the Secretary of The Relief and Annuity Board, in the course of routine business. They reveal the fact that the work of this Board is a task which awakens thankfulness and praise. These letters are here brought together just that our Southern Baptist people may know the spirit of gratitude kindled in the hearts of our beneficiaries, though so inadequately cared for:

June 16, 1920.

Dear Sir:

Please accept this message as my most profound thanks for the material assistance which your board contributed.

The pressing needs are very well met with the same.

Again let me thank you and your board, and let me remain,

Your brother in God's service,

July 20, 1920.

My dear Brother:

I cannot resist from writing, and thanking the board for the valuable check I received today. It is indeed such a help to me, and I just cannot see what would become of us without it. I am so thankful for such! and I know just how very grateful my precious husband would be. The world never had a better, than he was! And such a faithful servant! And it is so hard for me to live without him. Thanking the board so much for the help they are giving me, and I pray God's blessing upon them.

Very sincerely,

August 12, 1920.

Dear Brother:

It is again with love, joy, and gratitude, that mother acknowledges your check. Somehow, the way just seems brighter to her these days. She is happier than she has been since my father's death.

You can never fully know how much good your work is doing until you hear it from the Master's lips. "As oft as ye did it unto these."

With prayers,

February 16, 1922.

My dear Brother:

I cannot express to you in words, my thanks for this advance in my stipend. The letter was so encouraging and the increase so helpful. It makes me glad to know you remember me, and though I can't be in the pastorate again, I can freely serve, and the good I can do in that way is worth while, and brings great joy, though frequently there is no token of appreciation. I'm trying to serve, but think of the golden morning beyond the hills of time, and not of the "Sunset" of life. Death is not "Sunset" but a new step in the progress of spiritual life. I thank you so much and pray God's blessing upon you and your work.

Affectionately,

July 6, 1922.

Dear Brother:

I am in receipt today of my check from your board, and I desire to thank you and the Board for it. If it were not for this assistance, I do not know how I could get along,

and when I tell you that on its arrival I did not have a cent in my pocket-book, and I thanked God for its timely arrival.

As you will see, my eyesight is daily growing worse, as also my hearing, and most of my time is spent in meditation and memories of by-gone days. There are very few now living, in and out of the ministry, who were my associates years ago, and I try daily to be ready when my time arrives.

Pray God's blessing on you and your Board in the work you are doing.

Fraternally yours,

October 11, 1922.

Dear Brother:

I feel like saying, "You are the best Board in the world." If one habitually reads her Bible, she can't help sometimes falling into its imagery, especially if the occasion is pressing.

I feel like the old darkey, who, in speaking of some wonderful thing wrought during Mr. Wilson's administration, said, "Why, it just took one turn of that man's wrist."

Blessing on you and your great work. I can't tell you how much I thank you.

Sincerely yours,

September 27, 1920.

Dear Brother:

I feel it my duty to write you a few words to express to you and the Southern Baptist Convention, and our home board, my deep heart-felt thanks and gratitude for your kindness, for the help you are giving me as an old minister.

I am now an invalid on my bed of affliction. I am paralyzed in my entire left side, and cannot move my hand or foot, nor can I raise up on my bed, or hardly talk. The doctor says I never will be able to walk again, and that it is just a question of time as to how long I shall live.

Oh, how gratefully and thankfully we feel to you dear brethren, for your kindness in aiding me. I cannot thank you enough for the aid that I am receiving from the Board. I do pray God to bless each and every one of you, and I want you one and all to remember us in Prayer, etc., for I am just here perhaps for a few more short days; just waiting the Boatman's call to come over to the other side.

Dear Brother, and Brethren, please accept my most heart-felt thanks for your kindness to me, and loved ones. May heaven's rich blessings be upon you one and all.

Pray for me and loved ones.

Yours in the Master's Kingdom.

Fraternally,

The above were selected from six different dates, and are some of the sunbeams that now and then break into our office. They brighten and hearten us amid some of our discouraging problems.

From Brother Zeno Wall

I beg to hand you herewith my check for two dollars to cover subscription price for another year, and along with it send greetings to all of my friends in Mississippi. You brethren have had another glorious year, and I rejoice with you, "mak-

ing request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:5-6. North Carolina Baptists, too, have had a glorious year—the most glorious, perhaps, in their long history. Our Convention, held last week at Winston-Salem, was largely attended. The brethren prayed much. They, in a word, removed their mountains by prayer, and adjourned a united and harmonious people. God was with us in great power. Dr. Po-teat's speech was in the power of the spirit. He not only nonplused his misguided friends, but won them. The man in the mountains who had been talking and working against him offered a resolution calling upon the brethren to support him, and the man who had been withholding his \$2,500.00 to the student's fund came forward and paid it; and the thing that struck me was the willingness on the part of the brethren to let the spirit have his way, there being no disposition on the part of any man, or set of men, to "railroad things through." We face the future with thanksgiving, and with a united people.

Our work here at the First Baptist church, has been blessed beyond our deserts, more than 150 uniting with the church during the past eleven months, all debts paid, and a progressive program made out for 1923, canvass for expenses made, and a united and happy people following the Spirit leads. We have troubled the waters each month, and have six waiting to be "buried with Christ in baptism" now. Our boy, Woodrow, who has been so very ill, and who underwent a very serious operation in Baltimore, is now sitting up, and is fast getting well. We feel like saying: "The Lord hath done great things for us where-of we are glad."

We hated to leave Mississippi, but the Lord, seemingly, opened the door here, and we were afraid not to enter; and we have had positive evidences of divine leadership. We stood in the breach for your boys during the war, and then we stood under the church building load at Clinton until it was about to crush our hearts, when the Lord removed us to another field and let the load down on the shoulders of Mississippi Baptists. "One man plants, another waters, but God alone can give the increase." One man lays a foundation, and another buildeth thereon, and thus and thereby the Lord carries on his work, I rejoice that the building is fast approaching completion, and look forward, with unspeakable joy, to that day when I can stand upon its platform, and speak for my Lord, seeing you all again, face to face, and ascribing

all honor and glory unto Him who sitteth on the throne. Love to the brethren.

Your brother in Christ,

ZENO WALL.

## Waynesboro

On the night of December twenty-second a committee waited on the pastor and family with a car load of eats. There was about everything necessary in making Christmas a season of feasting. Long after the holiday season is over there will not be only remembrances of the shower of good things, but much left to supply need and comfort for weeks to come. Among the many good things was load after load of good fat pine to make cheerful winter fires.

E. H. GARROTT, Pastor.

## Gray-Parkinson

On December 1, 1922 Miss Erminia E. Parkinson and Mr. Elmer M. Gray were married. Dr. M. O. Patterson performed the ceremony. Only a few friends were present. Miss Parkinson is a graduate of Hillman and was attending Mississippi College this session. Mr. and Mrs. Gray will make their home in Atlanta, Ga.

When an old negro of Joplin complained he had lost his dog, his employer asked why he didn't advertise for the animal.

"Dat wouldn't do no good," returned the old man. "Dat dog kaint read."—American Messenger.

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## East Mississippi Department

By R. L. Breland

### CHRISTMAS

"Christmas comes but once a year,  
If I get drunk none should care."

This seemed in by-gone days to be the sentiment of most people—old and young, saint and sinner. The bars were thrown down and everybody was free to dance and drink and curse and nothing was said about it, for it was Christmas and let us have our fun. The Christmas egg-nog was a center of attraction in almost every home. Many good church members would give dances in their homes and many more would attend and cut the pigeon wing with the light fantastic toe. Ministers, some of them, ordered their jug of rock and rye and the Christmas dram was handed round to those who dropped in. Serenades, which were often scenes of debauchery and drunkenness indulged in by "pious" deacons and others, were the usual sports forty years ago. Tricks of various sorts were indulged in, such as building fences across the roads, taking off wagon wheels and hiding them, nailing up doors, greatly to the inconvenience of many people; but it was Christmas and people must have a little fun once a year.

But we are having a new Christmas in most places in these latter days. A new meaning is being given to this supposed season of the birth of our Lord. It is a good sign, too. In all respectable communities the dance has given place to a nice social hour. The Christmas day program often includes a sermon or prayer service. The serenade with its debauchery is gone except in a few instances in communities where some are vile enough to have a supply of home brew liquor. In fact, liquor was always the moving spirit in the old-time serenades. The old time tricks are now replaced by doing favors to friends and giving gifts. That is much more like the spirit of the times, for God gave the world its greatest gift and did the greatest favor to man on Christmas day, so it is said.

I believe in the Christmas spirit where rightly directed. Old folks, as they hear the shouts of the youngsters over the things old Santa Claus has brought them, feel the spirit of youth creep over them and they are children again for a day. Their aches and pains and forgotten and they skip about and forget to fret when the children make an unusual amount of noise. The bang of the giant cracker makes them jump, but they laugh and join the happy glee of the kiddies. It makes the older remember back a few years and they live over again the sweet memories of the distant past when "life was in bloom and hope was in flower". Happy memories of days and peoples that will never return, but we can enjoy them again as fond mem-

ories review the scenes before us again.

I would not destroy Christmas. I know Santa is a fake and the Christmas spirit is largely a matter of the mind, yet the old world needs a season when its sorrows are forgotten for a spell, our differences are laid aside and all men become brothers. Soon, all too soon, these are past and the old world is at its worst again. So let Christmas come once a year at least.

### Notes and Comments

Rev. F. M. Breland has resigned as pastor at Hazel, Newton county. It is not learned who will succeed him.

The churches at Edinburg, Leake county, and New Harmony, Neshoba county, have no pastor for 1923. Pastor Lucas has resigned this work.

Rev. H. T. McLaurin, Enlistment worker for District 4, was in Neshoba county last week looking after some churches that had applied for help from the Board to build churches or supplement their pastors. Brother McLaurin is very busy and is making one of the best Enlistment men.

Rev. J. E. Breland has moved back from Lauderdale county to Neshoba county. Those wishing to address him will find him at Union, Miss., Route 3.

Mr. James H. Sansing and Miss Clara Flurry were quietly married December 19th. They are popular citizens of the town of Philadelphia. Many happy years together is our wish for them.

It is announced that the writer will preach at Beulah, Newton county, at 11 o'clock, Sunday, December 31st.

### GENERAL ASSOCIATION

By L. M. Phillips

The meeting of the General Association Board at Hebron, near Little Rock, December 13th, was well attended despite the inclement weather.

The outlook for the work is encouraging.

The work was planned on a larger scale than last year; several new fields will be helped during the coming year.

Some of the missionaries have been working in hard fields, but the Lord has blessed their labors and good results were reported from most of the fields.

L. M. Phillips is President of the General Association and ex-officio President of the Board. Rev. J. W. Rooker was re-elected Corresponding Secretary.

The April Board meeting will be with the Poplar Springs church, near Newton.

Rev. Z. K. Gilmore is one of our oldest ministers, but is still faithful to attend our meetings.

We missed the presence and wise counsel of Rev. J. E. Chapman, who was prevented from attending the meeting of the General Association by the sickness of his wife, and could not attend the Board meeting because he was not well enough to take the trip.

The old year with its successes and failures, its joys and its sorrows, is of the past. The new year with its possibilities is just before us, so let us "Forget the things that are behind us, and reaching forth to the things before us, press toward the mark for the prize of the high calling in Christ Jesus our Lord."

(Continued from Page 9)

will probably be settled, either by sale to Henry Ford or by development on the part of the government itself. The Soldiers' Bonus will probably be enacted, although no agreement as to the terms or means of raising the money has yet been made. It is improbable that there will be any increase in the amount of business taxes.

"The political aspect has frightened many stockholders, but it is entirely too early to be worried. The thing to watch is fundamental conditions. We are still in a readjustment period. This means that sooner or later we shall work toward better prosperity. It is true that industrial stocks are much higher than a year ago and are certainly not the bargains that they were. However, as I have already stated, certain lines of industry are just getting ready to go forward. The industrial market will be 'spotty' but there are a great many issues that should do better in the coming year.

"The rail group is, relatively, not so far advanced as the industrials. I do not believe rails should be bought indiscriminately, but the rail average will follow up the general market. I am much more attracted to the long-haul roads than to the shorter lines. The motor truck is a feeder for the former but a competitor of the latter. Copper stocks have really not started yet, but the statistical position of the metal is far better than it has been for a long time. Coppers, certainly, are selling at bargain levels.

"Money conditions should continue good. There is no question that the banks are in a strong position. The Federal Reserve Banks today have reserves equal to about 76% of their note and deposit liabilities. The reserve required is between 35% and 40%. It is true, that when foreign countries begin to get on their feet, it will be necessary to send much of this gold back. For the present, however, this gold represents the basis on which a considerable expansion of credit can be built. It guarantees to us a relatively easy money rate, until heavy gold exports are resumed. During the coming year, borrowers need have little fear of a lack of funds for all legitimate purposes, and this also applies to long-term money, that is, capital for permanent investment. Mortgage rates during 1923 should work lower. Today, the average rate of real estate mortgages throughout the United States is between 6% and 7%. The time is not far away when this average will stand between 5% and 6%.

"Of course, the ease of the money market is distinctly favorable to long-time bonds. There is a point in the business cycle when industry

becomes so active that money is absorbed by trade. When this occurs bonds are sold and develop a downward tendency. This point in the cycle has not yet appeared. Moreover, history shows that following the Civil War bond prices, barring temporary fluctuations, rose for a long period of years, the advance culminating about 1900. From this point, a descent was gradually made to a low point at the end of the European War. Since this low point, history is repeating itself, bonds having reached a middle ground, but still far below the 3.80 or 4% basis of the 1900 period. All these factors suggest that well selected bonds, both municipal and corporation, are a distinct purchase.

"Bonds and money," concluded Mr. Babson, "are certainly sound factors in the situation. As for business as a whole, there is no doubt that it will average better this coming year than it did in 1922. This does not mean that there will be any boom, but that there will be plenty of money-making opportunities for those who know fundamental conditions."

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# BOOK PUBLICATIONS • 1922

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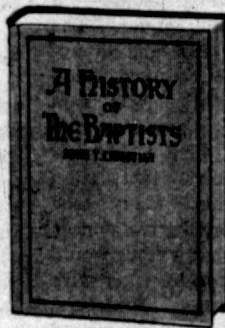
## A History of the Baptists

By JOHN T. CHRISTIAN

Price \$2.50 Postpaid

This is a story of the Baptists from the earliest times to the establishment of the independence of the United States. It is even more than a history of Baptists; it is a comprehensive account of the struggle for religious independence and genuine soul liberty. It is proper, however, to say that the book gives evidence of his sympathetic appreciation of the achievements of its characters, careful and extensive research, and an honest effort to produce the evidence and let it speak for itself. Without apparent purpose to do so, the author presents abundant proof that groups of people in every century of the Christian Era have held essentially to beliefs and practices generally recognized as Baptist.

To the historian the book is attractive because of the liberal use of quotations from rare and inaccessible manuscript sources. It is none the less valuable on this account to the general reader, and it contains for all a wealth of information and a great store of inspiration. The reading of this book will give to every lover of soul liberty intelligent reasons for deep appreciation of the cost at which such liberty was purchased, and to every Baptist a pardonable pride in the record of humble but faithful people who stood for the truth against difficulties the severity of which our imaginations cannot conceive.

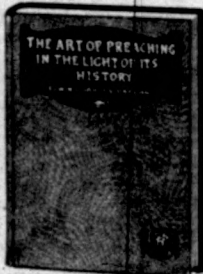


## The Art of Preaching in the Light of Its History

By E. C. DARGAN

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Classifying preaching as a Christian institution and in the highest sense an art, that is, "a function of the human individual which may be learned and improved by study and practice," the author traces its development, noting its Biblical and classical impulses, its birth and early development in the Patristic Age, homiletical instruction in the Middle Ages, the influences of the Renaissance, particularly of Humanists with Erasmus as a type and of the Catholics with Luis de Grenada as spokesman, the effects of the Reformation as illustrated in the lives of Luther, Zwingli, Calvin, Knox and in the discussions of Melancthon and Hyperius, its pre-modern expression in the seventeenth century notably in the works of Jean Claude, Fenelon and Wilkins and in the eighteenth century in the writings of Cotton Mather and Philip Doddridge, its modern features as reflected especially by Vinet (who exerted great influence on Broadus) and Harnack, concluding with a very fine chapter on modern homiletics in America.

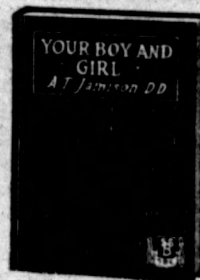


## Your Boy and Girl

By A. T. JAMISON

Price \$1.25 Postpaid

In the busy rush of a materialistic age it is easy to lose the correct sense of values. Without discussing the question it will be admitted that our boys and girls are our most precious possessions and that if we fail with them any successes which we may win amount to nothing. Our young people are not responsible for this new age, neither are they to be censured for its excesses. They find themselves in a whirl created for them by their elders and they follow the course that seems natural. Deprived of the care, personal attention, and valuable counsel which their fathers and mothers received, it is not surprising that their ideals and conduct often reveal a lack of positive consideration and constructive guidance. To meet just such a situation this book has been written.

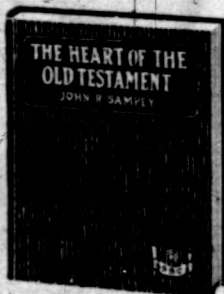


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By JOHN R. SAMPEY

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Thousands of our readers are familiar with the former editions of this book. The present volume is an enlarged and revised edition, retaining the charm of the old and including many new and illuminating features. The title expresses exactly the scope of the work. The author resists successfully the temptation to turn aside into technical and specialized fields and succeeds in putting before his readers the most worth-while things, the heart, of the Old Testament. Christian readers everywhere honor the author for his long years of consecrated and fruitful service, his ripe scholarship, his fidelity to truth, his inspiring manner of presentation, and his intimate acquaintance with Old Testament characters and his remarkable ability to make them live before hearers or readers. They will welcome this message, embodying as it does the very best thought of the author's life, and given to the public in the most attractive form known to the book-maker's art.

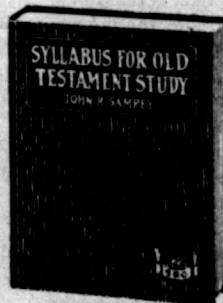


## Syllabus for Old Testament Study

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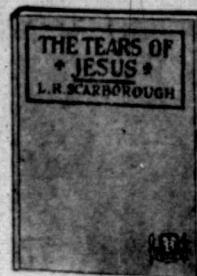
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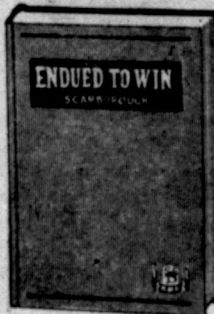
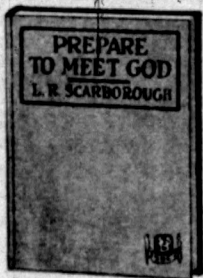
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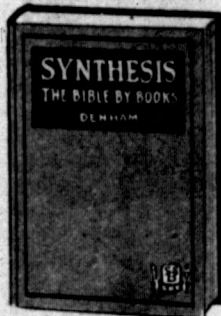
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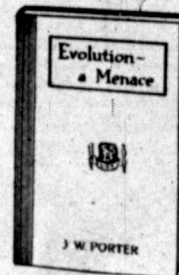


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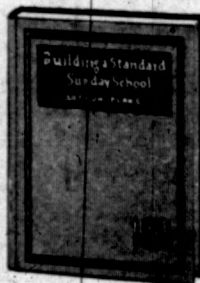


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This book is recommended only to those who are not satisfied with their present attainments in Sunday School building. We do not believe that this book would be profitable to those who are perfectly sure that they have reached the highest point in the work of their Sunday Schools. However, if you believe that improvements are possible and really want to build a Sunday School by methods which have been tested under all conditions and proved to be good this is the book which you are looking for. In remarkably clear and attractive language the author discusses each item in the Standard of Excellence showing the justification for each point and the methods by which each point may be attained. Of course, Mr. Flake is so favorably known to Southern Baptists that any deliverance from him is welcomed as stimulating and helpful. This book will render a large service.



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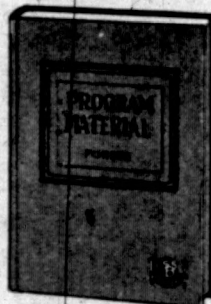


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